



Image courtesy of, The Anurag Sagar, Sant Bani Ashram Press

Rare Excerpts from Sant Dharam Das-Kabir texts, Sat Saheb (the guru of Sant Dariya Sahib), and links to documents online related to Kabir, Dharam Das literature, and Sant Dariya Sahib.

Anurag Sagar of Kabir by Sant Dharamdas, Sacred Text of the Dharamdasis of Kabir Panth, English Edition Translated and Published by Sant Bani Ashram:

<https://archive.org/details/AnuragSagarOfKabir/page/n1/module/2up>

Excerpted from the Introduction to, The Anurag Sagar, by Russell Perkins

"The alert reader of Swami Ji's Sar Bachan or the books of Sant Kirpal Singh will notice many points of contact. Tulsi Sahib devoted a major portion of one of his principal books to a detailed commentary on certain aspects of the poem. Baba Jaimal Singh considered it to be the most authoritative book on the teachings of the Masters as the following account by his disciple and successor Sawan Singh shows:

"On the fourth day I went to attend Satsang. Baba Ji [Baba Jaimal Singh] was at that time explaining the meaning of Jap Ji Sahib. Well, I started my volley of questions-so much so that the audience got tired and began to feel restless at the large number of questions I had put ... Now he wanted to point out the way, but I had read Vedanta. When I read Gurbani, my opinion was different; when I read Gita my opinion was again different, and I was unable to come to a decision. At last I applied for eight days leave to enable me to study the teachings of Baba Ji. He advised me to read Kabir Sahib's Anurag Sagar. I immediately ordered eight copies of this book from Bombay so that I could also give some to my friends...

"After several conferences with Baba Ji, I was thoroughly convinced and received initiation from him on the 15th day of October in 1894.'

"That Baba Sawan Singh continued to hold Anurag Sagar in high regard after he became Master is shown by the following account, written by one of his secretaries:

"Hazur [Baba Sawan Singh] one day told Seth Vasdev, whose car is always at Hazur's disposal, that he should read Kabir Sahib's Anurag Sagar (The Ocean of Intense Love). Hazur said that without studying it, one cannot fully understand the difference between Kal (the negative power) and Dayal Mat (the Path of the true and Merciful God), nor can one fully grasp the teachings of Sant Mat.'" ([Rai Sahib Munshi Ram,

"With the Three Masters", Vol. 2, p.187] Anurag Sagar)

Dariya Sahib - Saint of Bihar, is a kind of sequel to the Anurag Sagar, in many ways a continuation:

<https://archive.org/details/DariyaDas>

“After some time passed in this way, he [Sant Dariya] was blessed with the grace of his Satguru and obtained the gift of the holy Word or the Sound Current. Dariya refers to this fact as follows:

"After some time was spent, knowledge arose

“And I realized that the true Lord [Sat Saheb] had showered his grace.

"He showered his grace with the exceedingly blissful Sound Current,

"And I continued my holy repetition with love and devotion. With the deepening of love, the reflection became pure

“And I obtained the knowledge imparted by the Guru, the true Nam in entirety."

"It was at the age of twenty that Dariya had the full illumination of inner wisdom. As he says:

"After twenty years had passed,

"The reservoir of inner illumination welled up,

"So that I had the inner experience of all

"And I realized the state of emancipation, free from the cycle of the world."

"Dariya took the members of his family into confidence and explained to them the way to obtain the secret wisdom through the Satguru. He emphasized the importance of abstaining from eating meat and fish and of abandoning the worship of various gods and goddesses. He pointed out that sages and Saints alone are worthy of our worship. Dariya's parents, brothers and wife—all accepted his teachings. It is at this time that he completed his first work, Dariya Sagar."

Rare Words from Sat Saheb, the Guru of Dariya Sahib

“The ultimate Realm is Akah* (Unspeakable)
Which is fully contained within the inner mirror.
The Akah* is the source of true Naam (the Sound Current)
This (Naam) is the truest spiritual technique.”
(Sat Saheb)

*[*NOTE: The term “Akah” has been used by Kabir also as the ultimate Abode of Anami Purush.]*

“You have been given the seal to imprint the souls,
And you know that the transaction is carried on
through the True Name (SATNAM).

“Whosoever comes, bearing the imprint of your hand
I will take him to the other shore.

“Priceless indeed, is my Name.

Let one hold fast to it with proper concentration.

Near such a person Kal [lord of time, death and illusion] shall
not go.

While rising or sitting, let him fix his attention on it,

And let him develop love for the Divine Light within.

Let him abandon all deceptive worship
of the gods and the goddesses.

Let him be absorbed in his real Lord,
realizing Him to be the Truth.

While rising and sitting, the Supreme Lord
should be the center of his attention,

And let him remain merged into the Sound Current.

By taking refuge under the Truth in such a way,
he will certainly overcome Kal.”

-- Sat Saheb the spiritual master of Dariya Sahib (speaking to Dariya about his future mission as a Sant Sat Guru. The quote is from Upadhyaya's book, one of the few in English to feature excerpts from the many writings of Sant Dariya. And, via email, Domain Singh of the Sant Dariya Mission has expressed to me his approval of Upadhyaya's book.)

Sant Dariya Mission Website:

<https://theholysound.com/sant-dariya-saheb-bihar>

Prakash Mani Gita: On Surat Shabd Yoga Sadhana, By Shri Huzur Prakash Mani Nam Saheb @ The Internet Archive: <https://archive.org/details/PrakashManiGita>

The Dharamdasi Book of Amar Mul

The Anurag Sagar is one of several Dharamdasi "dialogues gospels", conversations between Sant Dharam Das and Guru Kabir. The Anurag Sagar (Ocean of Love) has been published in English but the other Dharamdasi Kabir Panth texts are generally only available in Hindi. Sukh Niddn and Amar Mul, have been discussed in the book, "Sant Kabir, Mira Bai, Shaikh Farid, Bhikan, and Surdas", Edited by O.P. Ralhan, Anmol Publications, New Delhi.

The following is from an abstract of Amar Mul by O.P. Ralhan:

[From Chapter Nine] The Sat Guru [Kabir] explains that all sense of duality is due to Maya [illusion], that when man knows himself he becomes himself, and when he realize

himself he unites with God. Until he knows himself he weeps and cries, and wades through the swamp of delusion.

The Light of Knowledge shines forth
when God abides in the heart.
Then Karma and Dharma are obliterated;
then there is neither coming nor going.
As it was, so it is,
and all intervening delusion disappears.
All apparent contradictions are reconciled
in the Fullness of Knowledge.
God himself is the Word that cannot be uttered,
and himself the Word that speaks to all;
himself is Formless and himself is all the forms;
he is both Nirguna [Formless] and Saguna [Form].
Dharam Dass is warned that he must first
purify his own heart and mind before
he can so preach to others that they
can obtain Mukti [liberation/salvation, jivan mukti]
and escape from the toils of transmigration.
All reasoning and religious writings
are the work of Maya;
what is required is devotion
and Tattwa-gyana, (the Knowledge of Essentials).
All delusion is removed through meditation.

The Sat Guru explains that he was once in Satya Loka,
or rather beyond it, and that he then saw what is
indescribable; that the form of Purusha was wonderful, to be

imagined, not described; that the abodes in Satya Loka were innumerable and that in all Hansas [souls] was discernible the one Word. In the Loka of Kabir he saw the forms of many Kabirs, but looking again he saw that it was but one form multiplied. In the light of the true Shabda all is one, there is no second.

The people of the world are taught by means of stories, but for those who understand, all such stories fall far short of the Truth. All apparent distinctions are the creation of the mind. He who knows the letter thoroughly suffers no duality to enter into his mind. The only difference between God and Jiva is this, that the latter is the reflection of the former.

[From Chapter Ten] The Sat Guru tells how once when he was in Satya Loka Purusha appeared to him and said,

"Kabir, you and I are one;
entertain no thought of duality.
I am in you and my form is in all the earth.
There are eighty-four lakhs of species and I live in all.
Beside me there is no second.
All creation is delusion.
All the countless gods and sages,
even Brahma himself,
are entangled in delusion."

Dharam Dass rejoins,

"O Guru, this is your statement.
Is there not need of a second witness?"
The Sat Guru replies that he made this statement
in the Treta age,
and that Madhukar, Brahmin, is the second witness".

He continues,

"Kabir is in all bodies;
the speaker is Shabda.
There is one form and one Shabda.
There is only one form, and one Shabda.
There is only one form,
one Shabda and one Purusha, manifest in all.
He who knows One is one;
the second is this world."

Dharam Dass asks how it is that Jivas [souls] fail to realize
their unity with God. The Sat Guru replies.

"All the Jivas came from Satya-Loka
undefiled and devoid of Karma.
The clouds lift up the water from the ocean
and rain down pure water,
but in contact with the earth the water becomes impure.
Then is the Jiva embraced by Maya;
the body at birth is defiled by Karma.
As the air purifies the impure water,
so does Gyan

remove Karma and the purity of the Jiva is restored.
Knowing itself, it separates itself from the water
and being disembodied
reaches the Durbar [The Abode, Satya Loka].
The Atma [soul] mingles with Paramatma [God],
as the rivers flow into the ocean.
Only in this way
can Paramatma be found.
The Atma without Shabda is blind
and cannot find the path.
He who sees Atma-Raam is present everywhere;
all he sees is like himself,
there is nought else beside God.
'I am he, I am he; the true, Kabir.'" (Amar Mul)

**Analysis of the Book of Amar Mul (and Other Kabir
Panth Literature) in the book, Kabir and His Followers:**
[https://archive.org/details/in.ernet.dli.2015.80498/page/n142/
mode/1up](https://archive.org/details/in.ernet.dli.2015.80498/page/n142/mode/1up)

**The Brahm Nirupan is another spiritual classic of the
Sant tradition, and represents more Dharamdasi Kabir
Panth literature quite compatible with other Kabirian
"dialogues gospels", these Q and A sessions between Guru
Kabir and Sant Dharam Dass, such as the Anurag Sagar
(Ocean of Love), Sukh Niddn, and Amar Mul.**

Notice how verses 30 through 40 reveal a similar inner esoteric or mystical landscape to that taught by Swami Ji Maharaj (Sant Radhaswami Sahib), Param Sant Dariya Sahib, and Param Sant Tulsi Sahib. Brahm Nirupan gives us a glimpse into the more advanced stages of Surat Shabd Meditation as practiced in this branch of the Kabir lineage.

The Brahm Nirupan of Guru Kabir and Sant Dharam Dass

Introduction and Verses 1-40

Brahm Nirupan (The Necessity of Liberation)

By Dr. Jagessar Das

Introduction

In the book, Brahm Nirupan, Satguru Kabir explained the inner meaning of spiritual life to Dharam Dass, his foremost disciple.

The Brahm Nirupan is a matchless text that discusses the essence of the Word or Sar Shabda...

Starting from this issue of the Kabir Voice, the Brahm Nirupan will be produced in English. It contains the teachings of Satguru Kabir and deals with the reality of God and the soul. My rendering in English will be based on two sources:

1. Brahm Nirupan published by Mahant Shri Ramsaroop Dasji of the Kabir Ashram, Jamnagar, Gujarat, India in 1955. This book contains the Sanskrit text and a Hindi translation and commentary. The Sanskrit text was corrected by the late Hazur Prakash Mani Naam Saheb who preceded Hazur Udit Mani Naam Saheb. The Hindi translation was done by Mahant Shri Bichar Dasji Shastri and Shri Hazur Prakash Mani Naam Saheb of the Kabir Ashram in Kharsia. The book was printed by Chandrakant Bhushan Dasji Sadhu of Chetan Prakashan Mandir Press in Baroda.

2. A series of lectures on Brahm Nirupan given by Mahant Shri Jagdish Das Shastri during his visit to Canada in the latter part of the 1980's.

The theme of the book is based on the fact that we are spiritual beings and as Spirit we have an affinity with the Supreme Spirit that is God. There is an inner longing to understand the Reality of ourselves as related to God...

The Brahm Nirupan consists on three hundred and seventy-five Sanskrit Slokas or couplets along with Hindi translations. Since I am not a Sanskrit scholar, I will depend on the Hindi translations in the book, and on the English commentaries referred to above. The nature of this subject requires us to have an open mind, free from the limitations of religious dogmas, and to delve into the nature of ourselves and God in as earnest a way as we possible. It is only by freeing our minds from limiting barriers that we will be able to have a

glimpse of the reality. We need to understand that the reality cannot be described, and all writings are essentially to give a hint of what reality is. Ultimately, reality has to be experienced within. God speaks to the heart, and when our heart is open to God, then we gain intuitive knowledge of God's omnipresence, omniscience and omnipotence. I recognize my limitations in dealing with such a transcendental subject, and I will endeavour to maintain the essential spirit of the teaching. It is possible that knowledgeable people may find inaccuracies or omissions, but these are not intentional if they do occur, and I thus ask their indulgence.

Text

1. The writer, for the welfare of the world, offers salutations to Sat Purush and to Satguru Kabir by whose nectar-like words the karmas are abolished, and the fear of old age and death are removed.
2. The person who always meditates on the feet of Satguru, will not have sufferings and fear. Similarly, birth and death are also abolished.
3. The world is like a forest in which doubt exists, just as a lion is in the forest with its mouth open to grab a prey. Doubt is thus eating up the world. For the destruction of doubts, only Satguru's name is effective. There is definitely no other method, other than God's name.
4. The essence of the Word imparted by Satguru needs no support except its own self-existent power. The Word cannot

be affected by Maya. That Eternal Name (Word) cannot be known by those choosing to remain ignorant. But he who serves the Guru, and learns from him, will realize the Word.

5. O Knowledgeable Master (Satguru Kabir), from you I have learned of the glory of Satguru's Name. But O Lord, the Eternal Name, that is the cause of all existence, please explain its nature to me!

Satguru Kabir Responds

6. Dharam Dass, the Imperishable Name is the essence of all mantras, therefore carefully remember it. It is indeed the name that gives liberation. It is above all other names and is really the Eternal Name of God himself.

7. It is said that the five gross elements of earth, water, fire, air and ether are perishable, and that the soul is imperishable. But the Imperishable Name is different from these. Therefore listen attentively to its nature.

8. From beginless time there was the sound of A (ah), then the sound of U (oo), and lastly the sound M (ma). First, you must understand the secret meaning of these, O Dharam Dass!

9. Above these three is the secret and Imperishable Being that gives light to them. Then beyond this secret and Imperishable Being there is the most refined and Eternal Essence. You must contemplate on this. Give up criticisms and worldly talk and seek the knowledge of your inner Self.

10. That Eternal Essence resides in the imperishable dwelling place that is separate from all others. It is beyond the beyond. It will be known only through spiritual knowledge imparted

by a realized guru. All people realize that It dwells in the Eternal Abode.

11. As said before, Nirakshar cannot be written about. It is eternal and can only be experienced. Thus the person, who, with a concentrated mind and devotion and love, recites it continuously with understanding" is wise. All doubts and illusion are removed from him, and he overcomes death. He indeed realizes Soham Shabd.

12. O Dharam Dass! The essence of the four Vedas and six philosophies is Soham. Soham is the eternal essence expressing "I am That". But it is an idea and not Reality Itself. With the power of knowledge and yoga (samadhi), give up even the SA (S) and HA(H). The Self is beyond Soham. Realize the Self.

13. When with the power of knowledge and yoga the SA and HA are removed, then O and M (AM) remain. (In Sanskrit, these are AUM written as O). Then these must also be removed.

14. The combination of AUM has three parts. Now these three must be separated as A-V-M.

15. The A then must be dissolved into the U, and the U must be dissolved into the M. Then M then merges into the bindu or dot (O).

16. When the bindu or the dot of the Om sign merges in to the half sign that is moon shaped, and when this half sign also dissolves, then you reach the state of nirakshar. This is the state beyond all letters and language. It is a state of existence itself This is a state of super consciousness and the Self then dissolves into the Eternal Being.

17. Nirakshar Purush is the Absolute Being whose dwelling place is a vast region called Pushpdweep. The devotee who contemplates regularly with a concentrated mind on the nirakshar shabd, which is the essence of the Absolute Being, will, by the grace of Satguru, reach that abode.

18. The nirakshar is the root mantra, the true Word and the essence of the Word as realized by the great sages. For this reason, whoever knows the essence of nirakshar will quickly attain all the benefits that can ever be attained from yajnas, giving, pilgrimages, and observance of fasts.

19. Contemplating on the Sar Shabd gives much more spiritual merit than doing the Shraddh ceremony at Gaya in Bihar, or bathing in the Ganges, or at Prayag at the Makar Sankranti. Such contemplation gives much more spiritual merit than even making offerings of cows, and giving of other types of gifts. (Gaya is a place of pilgrimage in the state of Bihar. The Shraddh ceremony is offering of food and water to the departed souls).

20. Contemplating on the Sat Shabd, even for half of a moment, confers much more spiritual merit than living in the holy city of Kashi for millions of years.

21. Sar Shabd is secret, thus it was difficult for Brahma, Vishnu and Shiva and other gods to realize it. Just as an unfortunate pauper has difficulty in getting wealth, just so the ordinary person, without doing a great deal of devotion, will find it difficult to realize the Sar Shabd.

22. The devotee who, with love and a pure heart, does devotion to the guru, who is a personification of the Eternal, will make his guru happy with such devotion. He realizes the

Eternal, and abolishes all previous and future karmas. He obtains liberation.

23. Knowledge of the Sar Shabd (essence of reality) has such power that it can quickly destroy the karmas of the present life. This is indeed very desirable fruit of such knowledge that needs to be thoughtfully considered and understood.

Knowledge of the essence of reality dawns within and gives enlightenment.

24. The self realized person (knowing the essence of reality) incurs no karmas even if he kills thousands of cow and millions of Brahmins. Just so even if he performs many noble deeds still the karmas do not attach to him. (Karmas attach to people because of identification with the physical self and with the ego and the senses. With self-realization a person rises above these and thus incurs no karmas. This is explained well by Lord Krishna to Arjuna in the Bhagwat Gita).

25. He who realizes this essence of reality has no need to observe religious fasts, bathing in holy rivers, daily religious rituals, prayers in the morning and evening and of going on pilgrimages. Such a realized person is indeed in direct contact with god and has risen above all the daily religious observances.

26. The knowledge of reality has such a power that it destroys all the karmas from previous and the present births. All the karmas and doubts in life are burned just like the pile of dried grass.

27. Even if you perform a thousand horse sacrifices as explained in the Vedas, or you give a gift of gold equal to the Mount Meru, still any benefits derived from these never equal

the benefit derived from the knowledge of reality.

28. The knowledge of the essence of reality is indeed the meditation of meditation and the austerity of all austerities. The keen devotee who attains this knowledge definitely attains the eternal abode rewards.

29. In the service of the guru and by his grace, the devotee who performs Pranayama yoga, and practices restraint of the breath in what is called kumbhak, then he reaches the tenth door. The tenth door is above the thousand-petalled lotus and reaching there the devotee hears the unstruck melody in meditation.

30. A devotee who controls the mind and practices hearing the divine melody, reaches the difficult to obtain state of union of the right and left nerve currents in the central channel in meditation. These three meet at the third eye. In deep silence the devotee sees the intense eternal light of reality.

31. Above the trikuti (third eye) there are three states of silences -- the beginning, middle and end. These three states of silence merge or dissolve into the eternal light. He who does not know the secret of these cannot be said to be a Vaishanava.

32. When consciousness in meditation reaches the thousand-petalled lotus, it then rises to the eight lotus of above. This is called unmani chakra. In this state the devotee sees the divine light without there being a lamp and hears the divine melody without musical instruments.

33. Sat Guru Kabir said that the yogi who practices meditation will rise above all of these (the chakras) and going above the eighth chakra, reaches a region where the lotus has

countless petals. The yogi then sees the light of millions of moons and suns, and becomes silent.

34. When the yogi reaches this state of realization, he becomes aware that the Self is free of the support of the body, space, heaven and earth. His consciousness rises above the physical and astral forms, and then even death becomes his servant. This state of consciousness is one of unity with God.

35. The gods Brahma, Vishnu and Shiva who are the creator, sustainer and dissolver aspects of god, and who are responsible for the seven heavens and the seven nether worlds, even they pay obeisance to such an enlightened yogi.

36. The devotee who serves such an enlightened Satguru with his body, mind and wealth, conquers old age and death, and definitely goes to dwell in the eternal abode. The eternal abode is Truth. Truth is the only religion. Truth is the name of God. Truth is the true guru. Truth is Enlightenment.

37. When one, through realization, reaches the eternal abode, he hears beautiful music that is played without hands, and sees elegant dancing performed without feet. This is a transcendental state in which bliss is experienced.

38. In this transcendental state one hears heavenly speech and heavenly singing without the use of ears and mouth. The divine melody is always resounding when one becomes attuned to it through diligent practice.

39. In that state one sees countless, beautiful, divine forms but without the use of eyes. And there one sees and feels soothing waves rising constantly when there is no water.

40. In that state one sees countless pure and resplendent gems. Their glittering light is infinite and eternal. This is an

inner state of Enlightenment.

Now the whole book has been published. The Brahm Nirupan of Guru Kabir:

http://www.amazon.com/Brahm-Nirupan-Kabir-Enlightenment-Ultimate/dp/1493112562/ref=sr_1_1?ie=UTF8&qid=1461370176&sr=8-1&keywords=brahm+nirupan

The Brahm Nirupan of Guru Kabir:

https://groups.io/g/RadhasoamiStudies/files/Kabir_Brahm_Nirupan.pdf

Tisa Yantra—Thirty Spiritual Gems of Satguru Kabir:

<https://web.archive.org/web/20081205073658/http://www.members.shaw.ca:80/kabirweb/otherReadings/tisaYantra.htm>

The Ahimsa Prayer—In the Kabir tradition this prayer is called “Prarthana-panchak se”, and is by Ramesvarananda Saheb, translated into English by Prof. David Lorenzen. This is such a beautiful, eloquent prayer. It is something that one could ponder and recite each and every day for life. Indeed, monks (sadhus) in the Kabir tradition do recite this prayer daily—at the Internet Archive:

<https://archive.org/details/AhimsaPrayer>

Praises to a Formless God: Nirguni Texts from North India
By David N. Lorenzen: https://books.google.com/books?id=VKfHMDht_qYC&printsec=frontcover#v=onepage&q&f=false

History: Kabir and the Kabir Panth, by Rev. G.H. Westcott:
<https://archive.org/details/kabirandthekabir020544mbp/page/n1?q=Westcott%2C+kabir>

Kabir and His Followers, By Frank Ernest Keay:
<https://archive.org/details/KabirAndHisFollowers>

Spiritual Gems of Kabir (Sakhis of Guru Kabir with
Commentary), translated by Mahant Jagdish Das Shastri:
<https://web.archive.org/web/20161013055328/http://members.shaw.ca:80/kabirweb/sakhis.htm>

Kabir Panth: Kabir Satsang Book of Prayers (Sandhya Path,
The Path of Realization):
<https://archive.org/details/KabirBookOfPrayersSandhyaPath/mode/2up>

Kar Nainon Didar Mahal Men Piara Hai: Great Poem of Kabir about the Ascension of the Soul called: “Kar nainon didar mahal men piara hai”: “See Your Beloved Lord in the Temple of Your Own Body”, in Two Translations:
<https://archive.org/details/KabirSeeYourBelovedLordInTheTempleOfYourOwnBody>

1008 Kabir Vaani, Selections from the Sakhis, a Book of Ethical Precepts of Kabir:
<https://archive.org/details/1008-kabir-vaani/page/n1/mode/2up>

The Complete Bijak of Kabir: Guru Kabir’s Mystical Teachings on God-Realization, by Jagessar Das:
<https://www.amazon.com/Complete-Bijak-Kabir-Teachings-God-Realization/dp/8178224763>

Bijak of Kabir—Shabdās, Ramainis—Dr. Jagessar Das Translations:
<https://web.archive.org/web/20061205073556/http://members.shaw.ca/kabirweb>

Kabir in the Adi Granth, Nirmal Dass Translation:
<https://archive.org/details/songsofkabirfrom0000kabi>

